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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A Summer Night

Plainness and clearness without shadow of stain!
Clearness divine!
Ye Heavens, whose pure, dark regions have no sign
Of languor, though so calm, and though so great,
Are yet untroubled and unpassionate:
Who though so noble share in the world's toil,
And though so task'd keep free from dust and soil:
I will not say that your mild deeps retain
A tinge, it may be, of their silent pain,
Who have long'd deeply once, and long'd in vain;
But I will rather say that you remain
A world above man's head, to let him see
How boundless might his soul's horizons be,
How vast, yet of what clear transparency.
How it were good to sink there, and breathe free.
How fair a lot to fill
Is left to each man still.

—*Matthew Arnold.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, JUNE 28, 1906 NUMBER 18

BROTHERHOOD.

God, what a world!—if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of flame and flood,
Rise to the meaning of true brotherhood.
—Ella Wheeler Wilcox, in Everybody's for July.

The *Universalist Leader* significantly says:

"After more than a century of separation the Cumberland Presbyterian Church has taken final action by which it is reunited to the Presbyterian Church of America. There are still about a dozen kinds of Presbyterian churches, and plenty of room for the union movement to go on."

The program of the Lithia Springs Chautauqua is before us, with the name of Jasper Douthit still as manager. Seventeen days of fullness here. Among the speakers are Japanese professors, Polish reformers, Spurgeon from London, Miss Ben Oliel, missionary from Palestine, original jubilee singers, with good preachers and good lecturers galore. Happy are those who will be able to spend a fortnight at that assembly.

Chicago has an Intersettlement Athletic Association. It announces eight settlements having good standing in the association. The objects set forth are to

"Promote the physical development of young men and women by means of the right sort of athletics and to secure a truer and broader sociability among settlement groups. Also to create public sentiment in favor of more gymnasiums, small parks and playgrounds, especially in the congested districts of Chicago."

The July *Century* well says of Carl Schurz:

"He leaves behind him a blameless and beautiful fame as a precious inheritance for his fatherland and for the country of his adoption and of his splendid devotion."

And still this is the man whom partisans contemned whom respectable journals held up to ridicule and characterized as a "crank" and "faddist." Carl Schurz was one of the original and superlative "mugwumps," but in the end he made "Bolting" a virtue and independency a conquering patriotism.

The *St. Nicholas* for July contains Helen Nicolay's story of the Emancipation Proclamation. It is a pathetic story, showing the patience of genius, the great heart. Said Lincoln to a man in Louisiana who complained that union feeling was being crushed out by the army in that state:

"I shall do no more than I can, but I shall do all I can to save the government, which is my sworn duty as well as my personal inclination. I shall no nothing in malice; what I deal with is too vast for malicious dealing."

The sequel justifies the patient attempt to reconcile antagonistic factions, but never to lose sight of the main quest.

Nineteen Bibles were awarded at the Flower Sunday Festival of all Souls Church, Chicago, to those who had completed the prescribed Seven Years' Course of Sunday School study pursued at All Souls Church. Quite aside from the value of the instruction, the writer is inclined to put great value upon the continuous attention, the sustained devotion. Seven years of attendance upon any course, however porous, must leave its mark and must tell for character. Religion has too long neglected pedagogy. How to make an impression that will be permanent is a problem which the teacher is constantly facing, but to which the preacher has given too little attention.

The recent decision of the Supreme Court of Illinois which makes of the mayor of a city something more than a mere amanuensis who is compelled to sign the liquor licenses that are executed by city ordinances, has far-reaching ethical importance. This decision clothes the mayor with discretional power; he has a right to permanently annul all licenses that have been violated. Heretofore all sinners in this direction could demand a restoration of licenses under certain legal procedure. In many instances a law-abiding saloon in a great city would lose its attractiveness and cease to be profitable. To compel the same observance of law in a saloon as is now insisted upon in any other place of merchandise would be to close out many of them. All of this indicates the way through which municipalities are to be moralized and cities made not only safe, but inspiring places to live in.

Rev. Margaret T. Olmstead, pastor of Unity Church, at Decorah, Ia., writes:

"We took a collection last Sunday for the Congress of Religion, a check for which is enclosed. I wish it were more, but perhaps this will do for the first time. I hope to have this church become a regular contributor to the Congress."

At the meeting of the Executive Committee, held at the City Club, Chicago, last Friday, the question of how to affiliate more societies to the work of the Congress was discussed, and an active campaign in this direction will be set afoot by the Secretary. We bespeak an earnest coöperation on the part of the many societies of different names who feel the claim of brotherhood. The time has come when the believers in interdenominational amity must express their faith in every tangible way possible. An initiative in this direction can no longer be suspected of disloyalty to old fellowships, but rather be taken as an obligation, a justification of the faith so long professed. Let other societies heed the example of the Unity band at Decorah and go and do likewise.

Christian Science Again

A representative of the Christian Science fellowship is distressed over what he considers an unfair comment concerning the "two-million dollar" Boston church. The letter seems to be based on the too customary assumption that not to accept the dogma of Christian Science is *prima facie* evidence of "ignorance of the subject," and in this case it is accompanied by the assumption that plain dissent is inspired by "venom." The present writer has lived in closest touch with Christian Science men and women and Christian Science movements. For some time he shared with them a common roof. He gladly recognizes the sanitary element in their contention, but in common with a multitude of scholars, particularly the students of Oriental philosophy and of other "heaven derived schemes," he persists in regretting their assumption of uniqueness and originality as unscientific, and the claim of spiritual preëminence by their architectural displays, sumptuous surroundings, as being far removed from the simplicity and humility of the Nazarene. Our correspondent calls attention to the fact that "Christian Scientists" have given liberally to the victims of fire, flood and earthquake, of which we have no doubt. Neither have we any doubt but that the expression of their church life is more at home among the silk and satin elegancies and comforts of the boulevards than with the hungry and meager life of the alley. That this is too much true of all churches does not weaken the reproach or justify the pretension.

UNITY is not alone in noting this painful paradox on the part of these contemners of the "physical" in life. The *Outlook* in a recent issue discovers what it deems to be certain "fundamental errors" in the contention of Christian Science "which tend to produce in the church a spirit of sentimentalism and effeminacy, when it preëminently needs a clear intelligence and vigorous virility." It goes further and says that "the notion that the body is unreal and that its aches and pains are but mortal thoughts, to be banished by thinking of God as love, is a revival of the long buried Pagan or half-Pagan agnosticism." This paper also calls attention to the "provincial egotism that claims the new church as the biggest church in America, seating five thousand people, while the Mormon Temple in Salt Lake City seats at least double that number."

The *Universalist Leader* calls attention also to the deceptive quality of figures and the easy distortion of arguments based thereon. Our exchange thinks that even the building of and paying for a two-million dollar building is not so great a feat when compared with the achievements of other denominations. The Universalists claim but fifty-five thousand members against the half-million of the Christian Scientists. But this denomination shows an expenditure of ten million dollars in church building, contributions to educational interests five million additional; another million to benevolences permanently established, not to count the "continual current of gifts which flow to supply the needed wants of suffering humanity."

The Christian Scientists may not believe in the value of kindergartens, from which some of them, to our knowledge, withdrew their support on reaching the "superior" faith; they may not believe in hospitals, asylums, colleges, under their denominational patronage, but many devout and earnest people do, and give generously of their substance to support them. Perhaps to the All-Seeing Lord of Life these too, count to the glory and sanctification of soul.

We like our Christian Science neighbors; we recognize a truth in their message, and certainly a benignant outcome of their efforts in many lives; but we regret the "bumptious" conceit that belongs to all panaceas and finalities. Well may we all heed the warning of Emerson: "Beware of the man who says, 'I am about to make a revelation!'"

The Pilgrimage of a Cabin

There may be a few who are persuaded by the honest assertions of one or two venerable memories who believe that Abraham Lincoln was born, not on the Rock Spring farm in LaRue County, but in the older settlement in Washington County, from which three months later the little babe was carried into the newly made cabin in the woods by the beautiful spring. But in the face of this honest but often deceptive "human memory" stand the incontrovertible traditions in the family. Certainly the testimony of Abraham Lincoln himself ought to be conclusive in this matter. The father and mother knew, and from them he received and passed on to history the unchallenged testimony. There was until recently at least one "Oldest Citizen" who believed that the Pilgrim cabin, now taking on sacred associations, was not the original cabin, but that it is the successor of one much like it built on the same spot. But here again we come upon another indication of the freaky character of human memory, the uncertainty of unwritten history. In one hundred years of modern life, among truthful men and women, with no reason for concealment or deception, the validity of family history and the consensus of neighborhood tradition is disputed,—not from the perversity, but from the fallibility of the human mind, the treacherous character of memory.

But these exceptional "memories" notwithstanding, the world will accept the statement of Nancy Hanks and Thomas Lincoln, passed down through the reliable memory of their great son, concerning the date and place of his birth, and it will accept all the traditions of Hodgenville that the log cabin, whose remarkable pilgrimage is about to come to a close, was the cabin that gave hospitable welcome to the greatest American.

There is psychological and sociological significance in the fact that the historic attractions and poetic interest gathering around the log house in the woods was first appreciated by the man of business rather

Photo of the Lincoln Cabin as it appeared in 1884

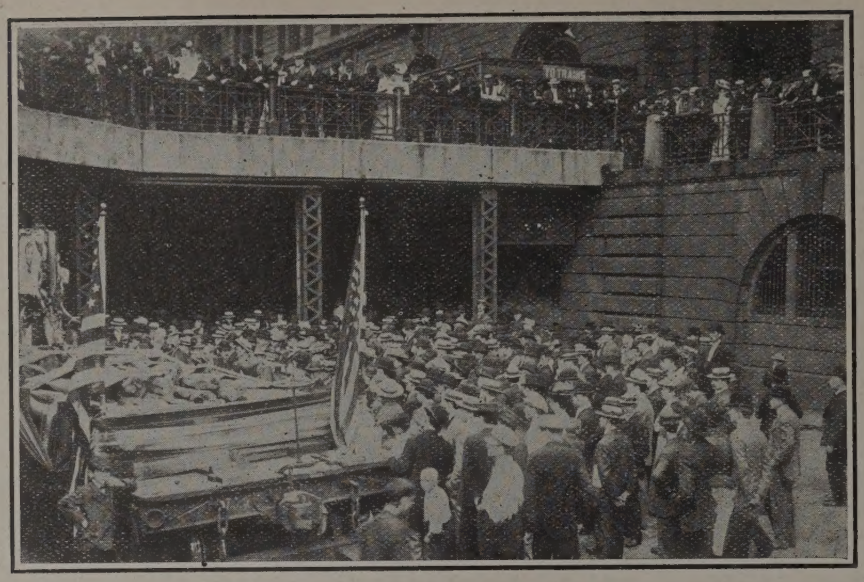
Situated on the Rock Springs Farm, La Rue County, Kentucky

than by the poet or the historian. The irrepressible impulse of this Yankee nation to turn everything into a money equivalent, to render everything in terms of the nimble penny, has led the cabin on this merry dance. But there is also psychological and sociological significance in the fact that the showman at last gives way to the student and that history vindicates itself through the patriot and the humanitarian.

Underneath the passing pageantry and independent of the current sensation, the welcome to the "Lincoln logs" by Kentucky, the state which for so many years contended with her own child, and the destiny which called him to his great task is a matter of which the ages will take note. It is material for song and oratory, a theme of which the generations will not weary. The address of Colonel Watterson in the presence of the cabin, which found one more temporary lodgment in Central Park, Louisville, was a notable one. It must find a permanent place in the ever increasing Lincoln literature. In eloquent words he called attention to the fact of how little did the honest yeoman know a hundred years ago of the enthusiasm, love and reverence that was to be inspired by the "old pile of unhewn logs." Well did he name Lincoln "The man of destiny," whose credentials will be made clearer by the thousand years of human history that are to follow his birth. "God laid his hand upon these rough hewn logs, and they brought forth a nation's hero." But the worthiest utterance of Colonel Watterson was the belated justice done to the memory of the bright-eyed, devout mother of Abraham Lincoln. There is nothing more scandalous in American history than the worse than neglect of this shadowy but winsome figure. Political slander, the slime of the stump, the coarse jesting of the campaigner, is disappearing, is to be wiped away, and the name of Nancy Hanks is to take its place among those of the honorable women of earth who make wedlock sacred and motherhood devine.

So great do we deem, so significant seems to us the interest in this Pilgrim cabin that we append the story of the last journey, from *Collier's Weekly* of June 30, advance proof of which we have been favored with, by Richard Lloyd Jones, secretary of the Lincoln Farm Association, under whose auspices the purchase and transfer of the logs has been accomplished, and who himself tells this story of the pilgrimage:

Long before Lincoln became President of the United States, and before his fame had reached his old home town in Kentucky, the little log cabin in which he was born had been removed from the little knoll on the Rock Springs Farm, where the Lincolns had lived, to a farm a mile down the road. After the son of Nancy Hanks became the tenant of the White House, and the old log cabin came to possess a real ristorical significance, it was replaced upon the spot where Lincoln once knew it as a boy. Years later it was bought and taken away by a showman and exhibited at various world's fairs and exhibition places. When, less than five months ago, the Lincoln Farm Association was organized to make a national park of the little Kentucky farm upon which the great war president was born, it took upon itself, as its first duty, the restoration of this little cabin, which was found stored in the cellar of a private dwelling at College Point, on Long Island, New York. It was at once moved to a storage warehouse, where it would at least be protected from all harm until this newly organized patriotic association had perfected its elaborate plans, and the old farm on Nolan Creek was ready to receive back its one-time familiar logs. While thus in waiting, the people of Kentucky, who have just closed a notable Old Home Week celebration, urged the Lincoln Farm Association to loan to the sons and daughters of Daniel Boone's commonwealth the first home of Kentucky's greatest son. No sooner was the request granted than railroads began to bid for the honor of carrying the historic cabin on its last long journey. The privilege was granted to the Pennsylvania railroad, which carried the little edifice back to its native state free of cost, and the Wanamaker store of New York decorated the car in the national colors, as its contribution to the silent messenger of national unity and goodwill. The Governor of Kentucky detailed an officer and four militiamen to escort the cabin through with safety, and on Wednesday afternoon, June 6, the home-going of the rude little pile of logs began. Before midnight the car had left the freight yards of Jersey City; in the first break of day its bunting streamers waved through Trenton, and when the sun rose over the Delaware the Lincoln birthplace cabin, guarded by Kentucky's soldiers, rested in the city of brotherly love,



Lincoln Cabin Logs at Pittsburg, Penna.

Crowd Viewing the Cabin Logs on Sunday, June 10, 1906

the home of the Liberty Bell, the Betsy Ross Cottage and Independence Hall.

At eleven o'clock Mayor Weaver of Philadelphia addressed the throng that had gathered to see the logs, whose wounds, inflicted by time and the elements, were bound up in the Stars and Stripes. All day long the citizens of Pennsylvania's metropolis came and went paying tribute to the humble home of the first American.

At daybreak on the following day the car was in Baltimore, the city which forty-five years ago was so hostile toward the master patriot it is so proud to honor today. The governor of Maryland sent a dispatch of greeting, and in the afternoon of that day the mayor of the city and Congressman Schirm of Baltimore paid eloquent tribute to Lincoln's memory in addresses made from the car to the Old Guard of Baltimore and several thousand citizens who had gathered to see the little home from whence the great Emancipator came.

During Saturday the car visited Harrisburg and Altoona. At Pennsylvania's capital city it was met with military honors, and many short addresses were made by prominent State officials. At Altoona the school children of the city placed flowers on the car.

All day Sunday the car rested in Pittsburg, and all day the people came and went, many asking the soldiers on guard for the privilege of touching the time-worn logs. At half-past two in the afternoon simple but impressive exercises were held. The chaplain of the Allegheny post of the Grand Army of the Republic, having charge of the meeting, made a short address introducing Mayor Guthrie, who welcomed the relic on behalf of the city. He spoke at length on the cabin's great historical significance and of the civic inspiration it would be to the American people for all time to come. It was, he declared, a symbol of the democracy which has been the fountain source of our national strength. He was followed by Mr. Ashworth, the Government pension agent of Pittsburg, who told the purposes and aims of the Lincoln Farm Association. The public exercises in the steel city closed by the singing of "America" and the firing of a military salute.

On the day following the school children of Columbus, led by the mayor of Ohio's capital city, marched to the Pennsylvania depot to meet the humble cabin guarded by the little squad of Kentucky militiamen. Both Mayor Badger and Superintendent of Schools Schawan made stirring addresses, and the school children sang patriotic songs, concluding with "My Old Kentucky Home" and "America."

At Indianapolis similar exercises were held, and from there the car was taken to Louisville, where it was welcomed with military honors. The cabin was at once taken to Central Park, where it was set up and remained under a military guard during the week.

Saturday afternoon, June 16, had been set apart for the public exercises which were to welcome back to Kentucky soil the sacred logs, which never again should be compelled to serve the sordid interests of a showman's enterprise.

Several thousand people had gathered in the Central Park of Louisville when at four o'clock of that day former Vice-President Stevenson spoke for the state of Illinois. He was followed by Colonel Henry Watterson, who was introduced by Mr. Breckenridge Castleman as "the greatest living student on the life of Lincoln."

Poor Richard's Poetry

To the Editor of *The Nation:*

A good deal of the poetry printed in Poor Richard's earlier almanacs was derived from "Witts Recreations," a humorous miscellany published in London in 1640, and reprinted under the title of "Facetiae," in London in 1817. This volume accounts for ten pieces of verse in each of the first two almanacs, for six pieces in the issue for 1736, for the two "fantasticks" set down for September and October, 1738, and for a dozen of the shorter epigrams printed between 1735 and 1746. In some cases the space which the almanac devoted to poetry ("on the heads of the months") was filled by combining two four-line epigrams, not always on closely related subjects. Examples may be seen in the verses for August and November, 1734, and for August and September, 1736.

Another volume which ought to be mentioned here is "A Collection of Epigrams," printed for J. Walthoe, second edition, London, 1735. This collection seems to have supplied Poor Richard with about twenty pieces of verse (eight for 1737, five for 1738, two for 1741, and three couplets for 1739). And perhaps it is worth while to add that the verses for March, 1737, and January, 1739, occur in "The Muses' Choice: or The Merry Fellow," London, 1754.

W. P. Mustard.

Haverford, Pa., March 29, 1906.

NOTE: This may be of interest to some of the readers of UNITY who have been recently discussing collections of verse, proverbs, psalms and hymns which have been fastened together under one conspicuous name, when many authors probably were responsible, as the "Proverbs of Solomon," the "Psalms of David," the "Hymns of Charles Wesley," the "Sayings of Poor Richard."

The "Law Breakers," by Robert Grant, comes from Charles Scribner's Sons, and is one of the best novels they have sent out for a long while. The book consists of a number of short stories—each one a gem. "The Romance of a Soul" evidently undertakes to give us the evolution of President Garfield. It is not altogether such a story as we wish might have been told. You can safely place this book of Mr. Grant's on the family table.

At all turns, a man who will do faithfully, needs to believe firmly.—*Carlyle.*

THE PULPIT

The Critical Point in Theology Today

Address before the Congress of Religion, delivered at Chicago University, June 6, by Gerald Birney Smith, Professor of Theology, University of Chicago.

The history of theology reveals the fact that to the men of any age the theology of that age is passing through a crisis. Every generation finds movements of thought swaying men; and the theologian, if he is to retain his influence, must come to terms with the science of his age. Sometimes the critical point of one generation appears insignificant to the next. For example, our fathers felt that the welfare of Christianity depended upon a correct answer to the question whether God's election of men was conditioned or not by man's will. It would be difficult to arouse any vital interest in this question today. But whatever the judgment of subsequent ages, the theological issue of any given period is of supreme importance for the men who must face it; and the vitality of religion is conditioned on the courageous attempt to face the issue and come to terms with the problem.

Recognizing, then, the fact that a "critical point" in theology is no novelty, yet we find that at certain periods of history the questions at issue are so momentous that the decisions reached become epoch-making in significance. Of such immortal importance is the issue which Paul raised between legalism and liberty. The formulation of Christian thought by Clement of Alexandria and Origen in terms which won the respect of educated Greeks is another milestone. The restatement of theology to accord with the Lutheran type of religious experience forms another classic period. Schleiermacher's "Discourse on Religion" marks another epoch. It is perhaps too early to form a judgment as to our own age. But in the opinion of many theologians the crisis through which we are passing today is second in significance to no period of the past.

What, then, is the critical point of our theology today? *Formally* it is like the critical point of any age. Certain movements of thought capture men's minds, and theology must enter the arena, either to vanquish the rival movement or to form some friendly alliance with it. The significance of the present crisis is due to the peculiar nature of the new thought which theology today must meet.

Until recently theology could enter the contest with an equipment which rendered victory certain. It based its arguments on an authoritative revelation, and insisted that its opponent do the same. The controversies of the past have been largely exegetical battles. Even in cases where theology has been compelled to admit the truth of the innovating thought (e. g., in the triumph of the doctrine of evolution) it has *formally* been able to maintain its grounds of authority by skillfully altering its exegesis to suit the exigencies of the case.

But within the past generation a change in habits of thinking has come over men which makes the time-honored method of appeal to authority ineffective. Our schools and colleges have been discarding the text-book and recitation method of education for the method of experiment and questioning. When some of us went to school, the authority of the text-book was supreme. Truth was proved by reference to the authoritative book. But today pupils are required to test truth by reference to *things themselves rather* than by appeal to the book. I am reminded of the comment of a boy who had been studying geography from books, and who visited a school where the class in geography was out in the yard watching the water from a hose eat channels in the dirt. The children were learning about rivers. When he related this surprising performance to his parents he remarked, "In *our* school we study with our *minds.*"

Exactly so men have been accustomed to study theology with their *minds;* and it is difficult for a theologian long habituated to this bookish fashion of study to realize the seriousness of the demand today that conclusions shall be reached by study of facts rather than by appeal to texts. When men begin to question the time-honored doctrines, the theologian tries to call attention to the fact that there is no flaw in the logic underlying the doctrines. And he is usually right. The modern man does not attempt to disprove these doctrines. He simply declines to give the theologian a hearing unless he plays the game according to rules fixed by modern scientific methods. It is not that orthodoxy has been refuted, but rather that the science of today does not consider it worth refuting. No conclusions are to be admitted to consideration unless based on scientific methods.

This situation is quite new. Fifty years ago a novel scientific hypothesis would be graciously admitted to theological favor if it could show itself compatible with scripture. Today theological doctrine will be admitted to intelligent popular consideration only if it can justify itself by appeal to scientific canons.

Such being the case, the theologian finds himself compelled to adopt one of two courses. (1) He may insist on the right of the traditional authoritative method, trusting to the process of time to bring men back to it. Catholicism adopts this program, and many Protestant theologians likewise are endeavoring to hold to it. The sovereign majesty of theology is, indeed, preserved *in form.* But this formal victory is of small importance if meanwhile the hold of theology on the minds of men is lost. Consequently (2) many theologians, obeying the Pauline injunction to "become all things to all men" if thereby they can save some, are seeking to express theological truth in terms which the scientific man will understand.

In this endeavor to restate religious truth in terms of modern science lies the critical point of theology today. The new demand upon the theologian brings him into a position where it is easy for him to become a charlatan, proclaiming a new nostrum whose supposed virtues he has learned by rote, but about whose inner substance he knows nothing. For let the theologian remember that if he is to employ in his theology the principles of modern science, he must *know science* well enough not to become a laughing-stock to men who are scientific specialists. A certain respect can be paid to the theologian who, holding to the authority-method, challenges the world with all the learning and skill of a specialist in his field. But when a theologian attempts to bring over bodily his system of doctrines which was consistently formulated on the basis of exegesis of scripture or of creed, and to paraphrase this body of divinity in terms borrowed from current science his well-meant efforts are of doubtful value. He may, indeed, allay the panic in the minds of a few bewildered souls, but the superficial "harmonization" of theology and science by clever logomachy is sure to react disastrously. The scientist will be sure to say to himself, "Aha! Theology, with its boasted revelation, really waits to see what science discovers, and then, borrowing the phrases and formulas of science, struts in this second-hand finery before the world."

As an illustration of what I mean I may refer to a movement which is almost a fad at present—the attempt to restate theology in terms of evolutionary philosophy. It is exceedingly difficult for anyone who is not a specialist in biology to state exactly what this evolutionary philosophy is. The theologian is likely to apprehend the theory in a crude and distorted fashion—to seize upon those aspects of it which can be used to support his theological scheme and to neglect such elements as are not serviceable to him. The result is an interesting homiletic use of certain biological laws to illustrate certain theological doctrines. But of very few modern attempts to restate theology in terms of evolutionary science can it be said that they represent anything more than skillful homiletics. Doubtless most of them were written for just this homiletic purpose, and have served the end for which they were written. But the scientist, who wants accurate investigation and statement of truth, must feel somewhat scornful toward the clergyman who can so lightly turn the latest phrases of science to his own account, who can affirm total depravity on the basis of the law of heredity, or jump from the discovery of radium to a defense of the historical accuracy of Biblical miracles.

It seems to me that the present crisis in theology can never be met by attempts such as I have just mentioned. The scientific spirit of today *does* demand that we shall use the method of science and not the method of authority in theology. But to make plausible arguments by using scientific phrases is not to employ scientific method. In reality it is merely the method of authority in a new guise. *Instead of appealing to a text of scripture to prove doctrine, one appeals to a text from Darwin or Spencer.* And neither religion nor science will gain by substituting Spencer for Paul as a basis of theological argument.

If, then, we are to adopt a scientific method in theology, we must abandon the ideal of "harmonizing" traditional theology with current science.

The scientific spirit means that we shall proceed to study *facts at first hand,* and on the basis of this study set forth our theory of reality. A scientific theology must begin with an investigation of facts.

Right here, however, we meet with an aspect of the problem which is often overlooked. What is a "fact?" Natural science is accustomed to affirm that the only "facts" are those realities which can be apprehended by the senses, or posited as the physical causes of what we thus apprehend. According to this scientific ideal we have no right to affirm any reality which cannot be demonstrated to be related in time, space and causal connection to some other sensible object. Exactly as we affirm the existence of atoms and molecules because we can reason back in a causal series from the changes which we detect by the senses to the facts and forces which are responsible for those changes, so the scientist declares that we ought to base our affirmations concerning the existence of God and of the human soul on some argument which would establish the objective reality of these "facts" of theology. But when such an attempt is made it ends in failure. Neither geology, nor chemistry, nor physics, nor biology ever comes to a point in its investigations where it is compelled to affirm the existence of God, as it is compelled to affirm the existence of atoms, molecules and protoplasm. To be sure, science grants that beyond its range of inquiry there *may be* a reality about which nothing can be said. God may exist, but if he does he is unknown.

Now there are various ways in which theology has attempted to furnish objective evidence of the existence of God. The various "arguments for the existence of God" are constantly revived in spite of the fact that Kant showed the inconclusive character of them all. Or one may review the history of human thinking to show how universally men have believed in God and the soul. But all these attempts fall short of the demand made by natural science. At most they show that the *idea* of God is inevitable in man's thoughts, but there is no satisfactory test by which to determine whether any objective reality corresponding to the idea exists. If, then, theology admits the demands of natural science, it is reduced to a plight which is indeed pitiable in comparison with its former proud position as "queen of all the sciences." It can affirm the existence of God only as a more or less plausible hypothesis.

It goes without saying that such an emasculated theology will have no real power in the world. Plausible hypotheses which may or may not be true will never stir men's allegiance. If theology is to retain the respect of thinking men, it must *speak with authority.* It must not come begging for a place in men's thoughts after all *necessary* convictions have been formed on a non-religious basis.

No. Theology must vindicate its right in men's thoughts by showing that there are facts in human experience which cannot be adequately set forth or explained by any other science. Just as chemistry speaks with authority, because it gives an adequate account of facts which no other science can explain, so theology must regain its independence.

This brings us back to the question which we asked a few minutes ago, "What is a 'fact'?" More and more clearly we are coming to see that "facts" are to be found only in experience. The scientist analyzes this desk before me into atoms, molecules, physical forces. But *the thing which is immediately real for me is the desk,* not the atoms and molecules. I believe that these latter exist, but I believe it only because I have confidence in the sanity of scientists. So far as any convincing evidence is concerned, I simply make a place for this plausible hypothesis of molecules and atoms beyond my own circle of thought, exactly as the chemist makes room for the plausible hypothesis of God beyond the circle of his thought. For me the desk is to be described and explained—*not in terms of its atoms and molecules but in terms of its service in realizing some ideal of mine.* I want something to hold my manuscript in a convenient position, and *the desk performs that function.* In fact, its reality as a *desk,* as distinguished from a piece of wood, consists not at all in its structure from the point of view of the natural scientist but in its *value and efficiency in realizing an ideal.*

If now we honestly consider the world in which we live we shall, I think, especially if we have been immersed in the vocabulary of physical science, be surprised to see how small a place in actual experience the "facts" of natural science fill in comparison with the "facts" of our purposes and ideals. It is, indeed, a "fact" that your home is made of certain physical substances combined according to chemical and mechanical laws. It is a "fact" that your wife and children are beings existing according to certain biological laws. But these "facts" are utterly trivial in comparison with the *ideal* which your home serves to realize, or in comparison with the richness of spiritual life which the presence of wife and children make possible. The "facts" which make up a large portion of our experience are our fears and hopes, our dreams of attainment and our struggles to realize these dreams, the love of friend and the hatred of foe, the

mysterious call of duty, the paradoxical joy of self-sacrifice for one whom we love, and the imperative quest for *meaning* in life. The world of atoms and molecules seems like the shadowy realm of academic philosophizing in comparison with the vivid reality of these elements of our active life. Without in the least depreciating the immense importance of natural science, I venture nevertheless to say that it is possible, —nay probable—that some faithful pastor who believes that the first chapters of Genesis are literally true, and who thereby is cast out into outer darkness by your evolutionary biologist because he is ignorant of the "facts,"—such a pastor may in sharing the ideals and struggles of his people actually be in contact with a larger number of the "facts" of human experience than is the discoverer of the "missing link." How utterly insignificant is the "fact" of man's historical descent from the brute creation a few million years ago in comparison with the "fact" you and I and our toiling brothers and sisters in this great city are living day by day in the grip of *ideals,* and that we all really value the things of this world just in proportion as they promote those ideals!

If what I have said be true, a truly scientific method in theology will not consist in borrowing the ideas of other sciences in which to reinterpret old doctrines. Rather, we shall cease to attempt to demonstrate the existence of God as we would prove the existence of atoms and molecules. Such a God, even if he existed, would be of no service to me in my spiritual struggles in my world of ideals. The God whom theology affirms is real only in so far as he becomes a reality in this world of active struggle. He is not to be known through the senses. He becomes real *only when in our spiritual life we affirm his presence and help.* Just as the biologist or the anatomist cannot affirm the spiritual reality which is so self-evident to me in the loved members of my family, and just as my affirmation rests on facts revealed by my *ideal* rather than my physical relations to these persons, so the affirmation concerning God is made only by one who appreciates that *ideals in life are facts which compel certain affirmations* no less than do the physical facts of natural science.

There are abundant evidences that the enormous importance of this world of ideals is coming more and more to be recognized. The emphasis of modern psychology upon this active aspect of consciousness is in marked contrast to the old "mental philosophy" which some of us studied in college. Social science is calling attention to this same realm of facts. Many humanitarian programs are being formulated today in the hope of doing justice to this supreme world of ideal reality. But is it not true that exactly as the partial endeavors to express the truth in the realm of physical facts lead men to the affirmation of some unitary force or energy at the heart of all that exists, so our partial expressions of our moral and social ideals demand the supreme conviction that the universe is so constituted that our ideals, which are so real and precious to us can be realized? But when we affirm—as every true man does affirm—that *what ought to be, can be, and in time will be,* we are expressing religious faith. We are saying that at the heart of reality there is a regard for the spiritual welfare of man. And this is not very different from the old-fashioned doctrine of divine providence.

The "critical point" in theology, then, is just here. Are we, in our worship of scientific method, to narrow the word "science" to the field of physical facts? Or is theology to stand for the wider vision, recognizing that the facts of social idealism are worthy of serious scientific consideration? The theologian who attempts to "prove" his doctrines by analogies drawn from physical science is not likely to rescue his subject from the disfavor into which it has fallen in these days. But the theologian who realizes that the chief facts of human life are not the molecules and atoms which man possesses in common with sticks and stones but the ideals which make of man a supernatural being—such a theologian may win the scientific respect and the heartfelt gratitude of his fellows by showing that belief in God is demanded by the facts of spiritual life as imperatively as is belief in energy by the facts of physical reality.

Real Religion

Notes from the address by Professor Graham Taylor, at Chicago Commons, June 5, before the Congress of Religion:

Many men think they are anti-religious. What is religion? Religion is authority, obligation, self-sacrifice. Very few men object to that thing—religion —whatever it is and everybody has some of it in him. There are three things which the world demands of religion: (1) The highest ideal of life, individual and social. (2) Initiative toward the realization of that ideal. (3) A common ground where all may work together in the name of the holiest. Every community ought to cherish such a common ground, such a center, on which there could be an ever broadening co-operation. With something of that motive we moved here [to Chicago Commons], not down but up here! There are ever so many people around here to whom we must look up. Ethics is in one sense a department of geography. There are a whole lot of relativities in the world. What is good ethics in one stage or condition of society may be quite a different thing in another environment.

Those who have not studied it at close hand can have no idea of ward politics. In a ward of 68,000 people a few years ago, the ward "Boss" went into a saloon and put $5, $10 or $20 on the counter with a "Remember me on election day," and that was the only canvass made. Twelve years ago in the ward the non-partisan voters' league was organized in the cellar of what was then Chicago Commons. A ward boss held the balance of power. He said: "I have 400 men working for me; don't you suppose they'll vote as I say?" Two years ago that man came and applied for membership in our non-partisan league! We had beaten him for ten years. Alderman Dever, our candidate, was elected by 1,800 majority. In the last election, on account of the $1,000 license ordinance, the saloons were against Dever. There is one saloon in this ward for every 25 voters, but their total vote in this election averaged 2½ votes for each saloon. The way to lift up God in a community is to lift men up. I would lose my faith in God the Father Almighty if I had no hope for his family. Our work is for and unto the home as a center, opening here in this place a neighborhood parlor and dining room and kitchen, where any of the families feel free to come and have their little parties and gatherings of every kind. Pleasure is necessary to normal life. You hardly overestimate the moral and religious good of a "good time." Some families always hold their wedding anniversaries here. Others have the social gatherings for which no other fitting place can be found. Between Warren avenue on the south and Ashland avenue on the west, clear down to the river (two miles), it is impossible to find a hall not tributary to a saloon or a brothel. And the "leisure" problem is as heavy and difficult as the

"labor" problem. This is the social and civic center, the common ground—which is one of the things the world demands of religion.

We would have made a mistake if we had tried to run this thing on a church basis. The churches we have in this locality do not mix and we have tried in vain to mix them. When we first started here some of the people said, "Taylor, form something like a church and call it by another name and we'll join!" But I refused. We have our church here every Sunday, with a Sunday school of 250 members, and of course we are loyal to the church, but our work is inevitably on the broad basis of religion rather than in a sectarian church. We have Greeks, Roman Catholics, Lutherans, Jews, Congregaionalists, et al., and a "church" means to them a denomination. But yet religion may be the dynamo to supply the power of a self-sacrificial life. Lay the cross for social service on every soul and conscience; make religion the source and power of life, the mightiest dynamic in the world; but we must interpret our religion in terms of ethical and social service, bringing the needed solvent of economic problems. This house was designed to supply and satisfy neighborhood needs. From 3,000 to 3,500 a week utilize this house and make it the center of the best life in the community—the common ground where all work together in the name of the highest. Of course we have our Bible and prayers, vesper services and church services, but our religion is chiefly realized in the activities of social service and the ever broadening co-operation for the higher social good.

The Great Companionship

Bring not trifling tales to me
Here in the green shade of the tree:
Nor webs of spidery thought that bind
To earth the free wings of the mind.

But if there be some voice that sings
The heart away from vexing things—
Born of man's birth, yet rich and fine
As streams that laugh, as stars that shine,
Keyed to the music of the breeze,
Blithe with the gladness of the trees,
Deep as the word the prophet spoke,
Patient, like God's thought in the oak,
As genial-humorous as the gay
Smile of the wise on a troubled day,
Alert, foreseeing, strong and clear
As the great changes of the year—
That great companionship and deep
Here in the cool shade let me keep.

—*Isaac Ogden Rankin, in The Congregationalist.*

Evenly Divided

A lesson in arithmetic is no joke—a painful reality, rather—yet a Boston schoolboy is alleged to have been inspired to humor by the very worst of the problems in long division.

After he had failed on the sums the teacher set, he asked permission to give one of his own. The privilege was granted.

"My aunt has eight children," he said, "and she doesn't like to favor one above another. She was at the market the other day, and she bought eight apples for them, one apiece; but when she got home she found she'd lost one apple. All the same, she divided the apples so as to give each child the same number. How did she do it?"

The class hadn't got along to fractions, and the boy insisted that his aunt knew nothing about algebra. So the puzzled teacher finally asked: "Well, how did she divide the seven apples so as to give each of the eight children an equal number?"

"She made apple sauce."—*Youth's Companion.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

What is Your Faith and Vision?

Quite aside from any work being done by a paid secretary, it must be manifest to every careful observer that the Congress of Religion is making new friends and winning a new position of vantage and usefulness. A mere glance at the list of names, published a few weeks ago, of some 200 leaders in the educational and religious world, who have recently come into active sympathy with this organization, reveals something of this relationship and suggests a much enlarged sphere of usefulness. Also the fact is patent to all concerned that the Board of Directors recently elected and the clientele they represent includes a very much larger and wider representation of the conservative religious forces than were ever before identified with the movement. At the same time we are glad to believe there has been no lessening of the interest and loyalty of the more liberal elements. In other words, the Congress has at last been able to establish:

(1) A platform on which all can unite, namely, "The coöperation of all religious forces for the establishment of righteousness on the earth."

(2) A free forum in which all may speak with frankness and honesty their truest convictions without fear of either giving offense or of being lampooned. Honest difference of opinion is expected and neither courtesy, respect nor good fellowship is endangered thereby. More than once in the recent convention the most conservative and ultra Calvinistic theology was frankly uttered and heartily cheered—not because the speaker was able to convince his hearers, but because they admired frankness and were perfectly hospitable to the champion of any dogma that was *actually believed.* (There was no sympathy for cant or formula.)

(3) A method and opportunity for emphasizing the fundamentals of all creeds, of declaring the essentials of true religion, and so of summoning all who believe in man and God to a simple and practical service in the name of religion and unto truth, righteousness and peace.

As never before there seems to be a loyalty to the Congress on the part of old friends and new, and a faith in its opportunity and its future which goes to justify a still wider clientage. As a help to this end and for the purpose of clarifying our conceptions as well as formal statements, the writer wishes to invite all friends to send to this office a postal card statement of the opportunity and the duty of the Congress in the coming year.

A frank statement of your faith and your vision is earnestly requested within the coming month, that we may publish a Congress symposium. C. A. O.

The Congress of Religion as an Object Lesson

BY REV. DAVID BEATON, D. D., LINCOLN PARK CHURCH, CHICAGO.

Our age has been characterized as the era of religious union, but few of the movements for federated church unions come as near to fulfilling the Master's prayer—"that ye all may be one"—as the Congress of Religion, which has just held its twelfth annual convention in Chicago. It is not an organization of churches, but of individuals, and appeals but slightly

to the enthusiasm of the denominationalist, or the ambition of the ecclesiastical leader. Accordingly its methods are unobtrusive and practical, dealing with ideas rather than policies, and with amelioration of social conditions rather than sectarian statistics.

Its inspiration is the deepening conviction among all scholars and thinkers that the things which divide religious minds are insignificant compared with the things that unite them, and that the age needs the services of the thinker and prophet of the spirit, to insist on this inner and fundamental unity, rather than the priest and ecclesiastical official who naturally insist upon matters of ritual and dogma which perpetuate divisions. A striking illustration of the truth of this position was given in an account of the work at Hull House by Miss Jane Addams. She stated that the various races and religions represented in the settlement had no difficulty in mingling together in a communion of social, civic, economic and ethical ideas and interests, but that the introduction of a religious service would rend and disintegrate the whole community. And the reason for this was perfectly evident to the candid judge of the situation—namely—that to all those people religion does not mean a concern of the spirit and conduct, but a matter of ritual, dogma and ecclesiastical authority. In face, then, of philosophic materialism on the one hand and of practical materialism with business and social corruption on the other, we feel that the kingdom of God needs renewed insistence on the spiritual interpretation of life.

In the practical work of the Congress this great idea has found expression in the search after catholicity of the spirit as distinguished from catholicity of doctrine or ritual or government. We are engaged in no silly search after uniformity, a crazy dream which haunts not the mind of the seer but the brain of the church official. We follow the method of nature, infinite variety of individual experience and expression in faith and service, but a unity of spirit and purpose in the sense of our common brotherhood as children of the spirit and our common hope for the coming of the kingdom of God.

We are profoundly impressed also with one of the richest fruits of modern thought, namely, that religion is a natural and inextinguishable force in the human mind; that it has been and must continue to be a supreme dynamic in human history, and that no nobler service can be done for our nation than to rescue this redeeming and civilizing force from the arena of faction and fanaticism and commend it to the sane judgment and practice of patriots and lovers of the race. In this light, the different rituals and forms of worship, the various symbols of faith, assumed in the course of history by this primordial force in the human mind, instead of being regarded as insuperable barriers for community of spirit are the incontestable evidence of its normality and divine origin. Religion has an existence as real as the planets and as permanent in its operation on life as the laws of planetary motion.

The Congress just closed was genuinely representative, being attended by prominent and honored ministers and laymen from thirteen different denominations, the majority of them from the evangelical bodies. This result was brought about by the business committee's approval of the resolution—prepared by the field secretary—"The coöperation of all religious forces for the establishment of righteousness on the earth." On this simple and broad basis of fellowship and cooperation all who love righteousness and justice were invited to walk together for a season. A few points of practical interest to the social and religious world which the Congress brought out clearly may be here named.

It has demonstrated that men of the most diverse doctrinal opinions, when not in sectarian atmosphere or a bellicose mood, express their devout aspirations and spiritual ideals of life in ideas and even terms of amazing similarity. There never was a session when the Lord's Prayer did not find utterance from every lip and a response from every heart. Then again, with all this emphasis on common ideals, there was no fear or hesitation on the part of any speaker, even the most conservative, to express his own beliefs, however much they might clash with the opinions of others. There was no intolerance of liberalism any more than intolerance of dogmatism at any session of the Congress.

If the more speculative side of religion received least formal attention it is true, nevertheless, that the philosophic and theological themes discussed at the University of Chicago session excited the deepest interest of the people. In fact, one of the most conspicuous features was the general testimony to the importance of doctrinal thinking as the imperative duty of religious leaders of men. Only it was fearlessly declared that such thinking must be free, and the fruit of earnest, candid search after truth, not the prejudiced search for proofs of an already established conventional opinion. Nor did the speakers deal lightly with historic faiths that carry so much of the spiritual fate of humanity.

Philanthropic and practical subjects such as settlement work and the ethics of capital and labor, and all the phases of civic and social side of religious effort, afforded topics of vital interest and candid discussion. To anyone at all familiar with the action of the early Christian churches, and the peculiar social service rendered to European civilization by the great monasteries of the Middle Ages, this modern return to a care for the labor, education and social and civic interests of the people is in no sense a departure either from the spirit or purpose of religion, but really a return to its sanest and noblest expression. In this, at least, there is a devout communion of spirit and deed for all who want to walk in the footsteps of Him who went about continually doing good.—*From the Congregationalist.*

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1. I WILL be square—I will not do any man; nor shall any man do me.
2. I WILL be thorough—I will do my work so carefully today that tomorrow will bring no regrets.
3. I WILL be happy—I will train my face to wear a smile and my tongue to say pleasant things.
4. I WILL be faithful—I will stick to my task till it's done and forget the clock.
5. I WILL be energetic—when the alarm clock rings I will get up at once.
6. I WILL be more saving—I will put by something from my salary each week.
7. I WILL work harder—I will remember that a man who does no more than he's paid for never gets paid for more than he does.
8. I WILL be prompt—I will do it now, and do it right.
9. I WILL be optimistic—I will remember that "if you boost the world boosts with you; if you knock you knock alone."
10. I WILL believe in myself—there is no devil but fear and no sin but ignorance.—*Exchange.*

THE STUDY TABLE

*Christian Origins

This book is the outcome of public lectures delivered at the University of Berlin during the winter semester of 1905. The author states in the preface that "regard for the interest of the non-theological public directed the choice of material." In other words, the lectures are a popular presentation of the views already familiar to readers of Pfleiderer's "Paulinism" and "Primitive Christianity" (Unchristenthum) as well as the most of the introductions to the New Testament written since the time of Baur.

Baur was the first to teach us to appreciate the books of the New Testament as the historical products of the spirit of Christianity, and no scholar since his time has really questioned the validity of the historical method. It has been a question only of the application to details and the correct reading of the sources. It is probably true to say that the march of subsequent discovery and interpretation has greatly modified the extreme "tendency" views of Baur, and in particular his explanation of Catholic Christianity as due entirely to the clashing and mutual neutralization of the Jewish and Pauline gospels. "The growth of the church," as one modern scholar states it, "was a progressive Hellenizing of Old Testament religion in the Gentile world, but the currents traceable in its literature were many and complex."

All historical scholars, however, would doubtless accept as true Pfleiderer's statement in the introduction to the present volume that "the origin of Christianity is to be thought of as a developing process, in which various other factors were working along with the life-work of Jesus; these united and adjusted themselves gradually but not without inner contradictions and struggles." In the first half of the volume Professor Pfleiderer describes the preparation and foundation of Christianity as laid in general Greek philosophy, in the Jewish-Greek philosophy of Philo, and in Judaism. One lecture is a historical sketch of Jesus projected against the background of this antecedent Greek-Jewish world, and this is followed by another upon the Messianic congregation, in which are traced the immediate movements of the circle which had gathered about Jesus. "In this small and quiet brotherhood," the writer states, "there are indeed present the living seeds of a religious and moral world regeneration. In order to develop freely and powerfully they had to be released from the national and legal fetters of Judaism. For this accomplishment the seeds needed to be transplanted out of the rigid Jewish soil of Palestine into the wide world of heathen religions and of Greek culture; in both of these the elements were waiting and ready, by the acquisition of which the new spirit was to broaden out into a world-religion and crystallize into the Christian church."

The latter half of the book is occupied with the discussion of the Evolution of early Christianity into the Church. It treats successively of the Apostle Paul, the Three Older Gospels, the Gnostic Movement, the Gospel of John, and the Establishment of Church Authority. In some of the positions taken in this survey Pfleiderer departs entirely from the position of his great master, Baur; notably in the discussion of the synoptic problem, wherein Pfleiderer, in common with all modern scholarship, concedes Mark to be the oldest of the gospels. In other opinions Pfleiderer reflects more of the older Tubingen view than it is possible to find in the writings of most New Testament critics at the present time. Taken as a whole, the present volume is an interesting, popular presentation of the thought of one of the foremost champions of the historical method of interpretation and is a good summary of what a century has brought about in the breaking up of an authority religion. It is the sort of book which one lays down with the hopeful reflection that it is not the task of religion today to build up a new authority of the *disjecta membra* of the historical criticism but to look for that authority to arise out of such fields as latter-day psychology is opening to us. For it is the young Siegfried, representing a new, inner grasp upon the facts and laws of the spiritual life, who alone will be powerful enough to weld the broken pieces of Wotan's sword.

Chicago. F. E. DEWHURST.

*"Christian Origins," by Otto Pfielderer, D. D., Professor of Theology, University of Berlin. Published by B. W. Huebsh, New York.

*Nicanor, Teller of Tales

There is no better way for the general reader to study history than through a really fine piece of historical fiction, and nothing of choicer quality in this line has fallen under my eye in many a day than this story. Miss Taylor has given us a charming and memorable picture of life in old England in the age when the Roman legions were still in the land, when York was Eboracum and London, Londinium, and the Thames, Tamesis. There is a convenient glossary of names at the beginning, but the book is not loaded with archeology, and what there is is fascinating. There is a distinct charm about the style and the story from the outset. The character of the youth Nicanor, upon whom the gift of a "teller of tales" has descended like an inspiration, is finely conceived. I am not quite sure that all the first chapter suggests is fulfilled in the later development of the tale. Perhaps that is too much to expect. And one has doubts about the likelihood of a half-witted maiden being so beautiful and winsome as Varia is represented. But under the spell of the story even this seems possible. It is a book to sit up nights with until it is finished, and it is a sweet and wholesome book withal.

W. B. THORP.

*"Nicanor, Teller of Tales," by C. Bryson Taylor. A. C. McClurg & Co., Chicago.

**Immortality

Dr. William Colby Cooper, of Cleves, Ohio, has done some brave thinking in his little book called "Immortality," which he has printed privately and sent out into the world to witness for his own unclouded and entirely modern faith. In it he has taken up seriatim the various objections that have been urged to the belief in immortality and has proceeded to demolish them one by one on philosophical grounds. The arrangement of the arguments under the heads of "pros" and "cons" is unusual. The "con" is first stated briefly and strongly, and then the writer's method of meeting it is set forth at greater length. The book as a whole may be characterized as an effort by sheer force of logical reasoning to demolish materialism and thereby establish the belief in immortality. The point of view is modern, but the method of reasoning is rather more syllogistic and deductive than the modern reader is apt to enjoy. I agree with Dr. Cooper's general attitude and admire the mental fearlessness and vigor with which he girds up his loins to do battle with his adversaries. Grant him his prem-

**"Immortality," by William Colby Cooper, Cleves, Ohio. Published by the Author.

ises and his definition of terms, and there is no hope for you. You are compelled to surrender and accept immortality! But, after all, it is not the type of thought that to me is satisfying. Arguments from deductive logic are more apt to be unanswerable than they are to be convincing. More than once it seems to me that the author is setting up a trophy of victory, when in reality he has himself fallen into what he warns us against—those "tangles into which the employment of unthinkables in reasoning will get us."

The best thing I got out of the book was its clear demonstration that God, in order to be God, must ever be beyond our comprehension and beyond anything that can accurately be called knowledge, and that it is not a defect but a merit in religion when it throws us back upon "that great, unspeakable, beckoning mystery upon which the progressive expansion of our souls must depend." The next best thing I got out of it was an illustration of the fact that formal argument only begets argument and often provokes the reader from sheer perversity to break a lance on the other side. One is reminded of the familiar story of the man who, after listening to a sermon in demonstration of the existence of a Supreme Being, pulled himself together and exclaimed, "I could answer all his arguments, but nevertheless I believe in God."

W. B. THORP.

Chicago.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

War on Foul Trade.

War on foul trade, especially in the form of rebates granted to the great trusts, grows fast and furious. Four of the great Chicago packing houses and the Burlington railroad were fined $15,000 each, while two brokers implicated were fined heavily and sentenced to several months in the penitentiary for conspiracy in granting and receiving railroad rebates. It is a pity that only the brokers could be imprisoned, as they are no more guilty than the other parties, but they are probably the only ones who could be reached personally. Fines may be laughed at, but imprisonment brings disgrace and will have a vastly greater deterrent effect. The conviction in this case has proved a great encouragement to the national administration, and the President has ordered criminal action against the Standard Oil system in many cities for like offenses. It is estimated that the system receives at least $750,000 directly in rebates, but that is only a small percentage of the profit accruing from the practice. It is the monopoly it obtains by it which makes it so immensely profitable and so foul. The state of Wisconsin also may recover millions of taxes due by the railroads in that state under a late decision of the Supreme Court of that state, the railroads having withheld from the returns of their earnings the amounts paid out in rebates, but as these were illegal they had no right to deduct them, and another severe punishment will probably be imposed.

Trade Laws.

The war on foul trade has also gone on with increasing momentum in Congress. The meat inspection bill has been passed by both houses, with slight variation, and will undoubtedly become a law, and the last touches are being put upon the rate bill, from which the sleeping car companies have vainly attempted to secure exclusion. Even the pure food bill has been brought to life and will be passed by the House, though in somewhat different form from what it received in the Senate. It is not probable that in the rush of the last days it will get through the conference committee and get to the President for signature; in fact, it has probably been delayed by powerful interests for that very purpose, but having passed both houses it will come up for action at the next session just where it was left, and in the end will doubtless be passed. Inasmuch as ultimate justice is to be secured, the people will probably take quite too good naturedly the interval thus allowed for fraud to continue. When it does become law we shall have reasonable assurance that even olive oil will be made from olives.

Commencement Addresses.

Still another form of the war on foul trade is to be found in the baccalaureate sermons and commencement addresses all over the country. Probably no such united cry for just plain honesty (common it can hardly be called just now) ever went forth from the lips of the most distinguished scholars of the nation. No man can now claim that he has not been warned, and the generation now going into action cannot go without a deeper sense of the shame of unfair and fraudulent advantage than has hitherto been common. Perhaps no address was more forcible than that of Stewart L. Woodford, ex-minister to Spain, at Northwestern, when he denounced the defiance of the laws by the great corporations as anarchy and treason to the state and as the most powerful argument for Socialism.

Crowning a Citizen King.

Young King Haakon, of Norway, and his queen, Maud, of England, were crowned in Trondhjem, the ancient capital of the kingdom, on June 22 amidst great rejoicing. It is the first coronation of an independent King of Norway for 600 years. But Haakon, though King, is not called "your majesty," but plain "Mister King." A thoroughly democratic people, the Norwegians are determined to guard their liberties, though for more peaceable position with their neighbors they are willing to accept a King to preside over their republic. The future looks bright for King and people.

Revenge for Outraged Ears.

An amusing instance of punishment for disregard of the rights of others to a reasonable freedom from noise comes from Hazelton, Pa. A merchant there gave away 6,000 whistles to children as an advertisement. The result was that the citizens were nearly driven to frenzy. An indignation meeting was finally called and by its authority a notice published requesting all children with whistles to meet at a certain hour before the merchant's residence, when they would receive another gift. They went, bringing their whistles with them. Comment is needless.

Lock Canal for Panama.

The Senate went on record last week in favor of a lock canal for Panama. The House had already taken similar action, so that the matter is now decided and in accord with the unanimous opinion of American engineers on the Isthmus, and with public opinion in this country generally. It is hard to avoid the suspicion that some of the sentiment in favor of the sea-level type has been fostered by interests wanting to delay the completion of the canal as long as possible. From now on the work should be plain digging. Mr. Shonts has everything his own way and ought to make the dirt fly, and doubtless he will.

President's Traveling Expenses Provided For.

Both houses of Congress, though in different ways, have voted to provide $25,000 for the President's traveling expenses. The wisdom of the appropriation is obvious, yet a number of legislators found an opportunity in the measure for a lot of buncombe about the horny-handed son of toil, etc. Savage jabs at everything and anything are especially plentiful on the Democratic side as the time for adjournment draws near. They should be judged with some leniency as they are intended merely for campaign thunder.

Affairs in Russia.

Later details of the killing of Jews in Bialystok, Russia, show that, as usual, the massacre was countenanced by the local authorities, civil and military, who supposed themselves to be countenanced by the central authorities at St. Petersburg. It seems, however, that in this they were mistaken; it was not until a commissioner from the Douma arrived that the assaults were stopped. The influence of the Douma is shown to be very great by the effectiveness of its inquiry, and it is likely that the house will be able to check, if not stop entirely, the recurrence of such horrible outbreaks. Congress passed a joint resolution, expressing horror at the reports, but governmental interference on our part appears to be impossible. Meanwhile reports come in on every side of more or less successful mutinies among Russian troops, even Cossacks, on various pretenses, and of necessity in consequence leniency rather than severity is used in reducing the troops to order. Leniency toward mutiny is another step toward anarchy. A curious illustration of the Russian mind is found in the report that one mutiny was caused by the reckless sabering of a private by his colonel on account of some trivial annoyance. The consequence was the slaughter of the colonel and other officers by their troops before they could be restored to order. The strange thing about the matter is not the brutality but the recklessness of the officer. Apparently it is impossible for the Russian officialdom to learn that it is dangerous to be oppressive. Such men would smoke in a powder magazine.

T. D. B.

THE HOME

Helps to High Living

SUN.—A habit of reading idly debilitates and corrupts the mind for all wholesome reading.

MON.—The habit of reading wisely is one of the most difficult habits to acquire, needing strong resolution and infinite pains.

TUES.—Every book that we take up without a purpose is an opportunity lost of taking up a book with a purpose.

WED.—Of all men perhaps the book-lover needs most to be reminded that man's business here is to know for the sake of living, not to live for the sake of knowing.

THURS.—A wise education, and so judicious reading, should leave no great type of thought, no dominant phase of human nature, wholly a blank.

FRI.—The great books are, of course, the common books.

SAT.—We need to be reminded every day how many are the books of inimitable glory, which, with all our eagerness after reading, we have never taken in our hands.

—The Choice of Books, by Frederic Harrison.

The Common

Not men but man—humanity is one,
We are but parts of one broad human web
Which in the loom of time is woven
In varied patterns out of living threads.

Let no man set himself apart and say
That he is wrought of finer clay,
Or shaped in more artistic mold,
Or nobler made by lineage old,

For in the veins of all our kind
One common blood we still shall find;
'Though born 'neath most propitious star,
We are as others were and are.

Man's good is not to stand apart,
As one who made himself, by art
Other than His who made the all
Of living things, both great and small,

Lest by his pharisaic pride,
His readiness to stand aside
From common men, he miss the good
By common providence bestowed,

His common share in blessings sown
Broadcast for all—which may not be
Usurped by priest or pharisee,
Who deems them made for him alone.

One common earth's beneath our feet,
Above one blue o'erarching sky,
Studded with stars which nightly greet
The upward glance of every eye.

Within the common heart of man,
Time immemorial, there ran
One common tide of fear and hope,
One common love, giving the scope

Of his ambitions and designs:
One common faith his heart inclines
To reverence of God and Good,—
Tho' half discerned or understood.

One parent stock bears every bud,—
Tho' many members but one blood,
The least of all is still but least,
And brother sits at brother's feast.

To shut one out the circle makes
A broken, unblest brotherhood;
And all the music mars and breaks,
And every soul has less of good.

For every brother added wakes
New strains of fellowship and makes
A richer harmony of love
On earth below—in heaven above,

The Temple of Humanity,—
Roofed by the vaulted, starry sky,—
Its Sacraments shall offer free
To all our weak humanity.

The right to wear the robe of priest,
Is won through service to the least,
And he the altar serves indeed who
Lowliest stoops to human need.

The city of the Soul shall rise
Builded by men with shining eyes
Who visions see and music hear
And build the best without a fear.

The heart of all prophetic dreams
Is faith in God, and Good, supreme—
And faith in man that he shall see
The vision and at last be free.

—E. O. Eggleston.

The Lisper

Elsie Mingus *lisps*, she does!
She lives wite acrosst from us
In Miz. Ayers' uz house 'at she
Rents part to the Mingusuz—
Yes, an Elsie plays wiv me.

Elsie lisps so, she can't say
Her own name, ist *anyway!*—
She says "*Elthy*"—like they wuz
Feathers on her words, an' they
Ist stick on her tongue like fuzz.

My! she's *purty, though!* An' when
She *lisps*, w'y, she's purty *nen!*
When she telled me, wunst, her doll
Wuz so "thweet," an' I p'ten'
I lisp too,—she laugh'—'at's all!

She don't never git mad none—
'Cause she knows I'm ist in fun.
Elsie she ain't one bit spiled—
Of all childrens—ever' one—
She's the *ladylikest* child!

My Ma *say* she is! One time
Elsie start to say the rhyme,
"Thing a thong o' thixpenth"—why!
I ist *yell!* An' Ma say I'm
Unpolite as I can be!

Wunst I went wiv Ma to call
On Elsie's Ma, an' eat an' all;
An' nen Elsie, when we've et,
An' we're playin' in the hall,
Elsie say: It's etikett

Fer young gentlemens, like me,
Eatin' when they's *company*,
Not to never ever crowd
Down their food, nor "thip their tea
Nor thup thoop tho awful loud."

—James Whitcomb Riley.

The Refreshment of Change

A charming old lady who was socially inclined, but who was kept rather closely at home by the pressure of many cares, used sometimes to exclaim, "I do just love to drink out of somebody else's teacups!"

A fitting pendant to this agreeable anecdote is another of a little girl whose supper invariably consisted of bread and butter, milk and apple sauce—a monotonous diet, of which she frequently complained.

One day she was asked out to supper at a neighbor's. At a late hour the hostess found that no apple sauce had been prepared for the little guest, so she sent one of the maids to the child's home for a supply.

The little girl, on returning to her mother, was enthusiastic about the delightful visit, and particularly about the "beautiful supper," when she had been allowed to pour milk and cream for herself from the daintiest little pitchers.

"And oh, such good apple sauce, mamma, the best I ever tasted!"—*Youth's Companion.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Abraham Lincoln Centre, Chicago

The eight-page Mid-Summer bulletin of this institution has just been issued, from which we make the following extracts:

Vacation Sunday Services.

In charge of Mr. C. A. Osborne.
Organist, Miss Irma M. Day.
Ushers in charge of Mr. C. M. Loomis.

SUBJECT TO CHANGE.

July 1. J. B. Riddle, Probation Officer, Hull House, "Camp Life as a Preventive of Boy Delinquencies."

July 8. William Kent, "Opportunity." Three views.

July 15. Mrs. Harriet Van der Vaart, Head Resident of Neigbhorhood House, "Woman in the Industrial World."

July 22. Julius F. Wengierscki, Secretary of the Northwestern University Settlement District, "Experiences of a Probation Officer with Boys."

July 29. Rev. C. A. Osborne, Secretary of the Congress of Religion.

August 5. Rabbi Ephraim Frisch, Pine Knob, Ark.

August 12. Louis F. Post, editor of the *Public*, "Am I My Brother's Keeper?"

August 19. Rev. A. J. Carey, pastor of Bethel A. M. E. Church, "Conscious Power and How to Use It."

August 26. Rev. C. A. Osborne, Secretary of the Congress of Religion.

September 2. Rev. W. M. Backus, Secretary of the Western Unitarian Conference.

September 9. Rev. Tobias Schanfarber, Rabbi K. A. M. Temple.

September 16. The Extension of Municipal Suffrage to Women. Meeting in charge of Mrs. Ellen M. Henrotin.

September 23. After-Vacation Sermon by Mr. Jones.

September 30. Introduction to the year's work in the Sunday School and classes in religion by Mr. Jones.

Summer Residents. The Misses Pfeiffer, Lester, Trask and Day will be in residence during the vacation weeks. Mr. Osborne will be in the Unity Room a portion of each week. The office and building will be in charge of Miss Foster. The Library and Reading Room will be open every afternoon, in charge of Miss Williams and Miss Lester.

The Tower Hill Extension. Mr. Jones, Mrs. Lackersteen and Miss Leppo will carry on their end of the work at Tower Hill. Postoffice and telegraph address, Spring Green, Wisconsin. Mr. Jones or Mr. Osborne will always be available for such ministerial services as may be needed.

Next Year's Studies. The Classes in Religion will be continued as last year, on Tuesday mornings, Friday evenings and Sunday School classes. They will be concerned with the fourth year's work in the Seven Years' Course, "The Hebrew Religion Meeting the Classical World;" or, "The Blank Leaf Between the Old and New Testament," an adequate outline of which, with necessary references, can be found in the little publication by Mr. Jones under the above title. Copies can be obtained of Miss Lester; 20 cents.

It is arranged to concentrate all Mr. Jones' Study Classes next year in a large Monday evening class; three evenings of the month to be given to Browning, with such side excursions as may prove interesting. The last Monday in the month will be given to sociological discussions. It is planned to make the course available to beginners as well as to older students in Browning. Full details will be found in the Condensed Program issued in September.

The Lincoln Centre Shop. Miss Frances Lester, so long and well known as the book-buyer of the Unity Club and its friends in connection with the Congregational book store down town, has taken up her residence in the Lincoln Centre, and is going to give her whole time to the development of the book and little gift trade. The shop will be opened as soon as possible in the south-east corner of the fifth floor. Buy your books of her, and look to her for your birthday, Christmas, Easter and other holiday gifts, and send in your orders for summer reading.

Through the generous kindness of Mrs. Edward Morris, provision has been made for the equipment of the domestic science department of Abraham Lincoln Centre. The following preliminary announcements are made:

(1) Miss Gertrude K. Trask, an experienced teacher of Domestic Economy, being a graduate of Knox College and also having earned the Degree of Bachelor of Science at Simmons' College, Boston, -Mass., has been secured as instructor. Mrs. O. W. Dynes will continue to superintend the Department.

(2) Domestic Economy subjects will be ably treated and the aim of the Department will be not only to impart technical skill and knowledge to homemakers. but to establish broad, scientific views of all subjects connected with the management of the home and to uplift domestic service. Special attention will be given to the children's classes in household cooking and sewing. In this work each child will be given a thorough and comprehensive course along practical lines, with the end in view of enabling the pupil to actually perform all the household duties, including cooking and sewing with skill and economy.

Upon the completion of this course, each pupil is granted a certificate that will entitle the holder to full credit in the Chicago Public Schools for the corresponding work.

(3) *Equipment*: The Department, occupying half the entire sixth floor, consists of three large, light rooms with view of the lake. The conveniences and equipment of the school are the best.

The kitchen laboratory is equipped with sixteen complete desks for individual practice and group work.

The sewing department includes fitting room, individual tables and a uniform make of sewing machine.

Courses: The following courses will be offered during July, August and September:

Practical courses in cooking for children.

Shirt waist course for young girls.

Underwear course for children.

Fall and Winter courses include:

Cooking, Hygiene, Household Economy, Home Nursing, Serving, Chafing Dish Courses, Cooks' Course, Dietetics, Dresmaking, Sewing, Art-Needlework and Millinery.

Scholarships. That women and children may benefit by this work who cannot afford to pay for their tuition, seven scholarships have been founded, and it is expected other scholarships will be established in the near future.

Lectures. In addition to the regular instruction of the courses, six lectures will be delivered by educators of eminence in Domestic Arts and Science.

Tuition. Practical cooking for children, 10 lessons, $1.00; advanced cooking for children, 10 lessons, $5.00; courses in cooking for adults, 10 lessons, $5.00 and up; shirt-waist course for girls, 10 lessons, $5.00; sewing classes for children, 10 lessons, $1.00 and up; dressmaking class, 12 lessons, $7.00; advanced dressmaking class, 12 lessons, $8.00; art-needlework class (including stamping), 10 lessons, $2.50; millinery, 10 lessons, $2.50; lecture course, 6 lessons, enrolled, $1.50; students and others, $5.00.

(4) *Luncheons.* When convenient, the Department will arrange menus and serve luncheons for such clubs and societies as may care to confer with them.

(5) *Registration.* Students desiring to enter any of the above courses may register with Mrs. O. W. Dynes or with Miss Gertrude K. Trask.

The summer work in sewing and cooking begins Monday, July 9.

Foreign Notes

APROPOS OF BOOKS, TRANSLATIONS AND PUBLISHERS.—The long announced translation into French of Professor William James' fascinating work, Varieties of Religious Experience, has now been for some time before the European public and a number of interesting reviews of it have come to hand. The original received appreciative notice at the hands of foreign reviewers at the time of its appearance in 1902, but from the peculiar nature of the work, a French translation seemed extremely difficult, if not impossible. Nevertheless the formidable task was undertaken by Mr. Frank Abauzit, professor of phil-

osophy at the Lyceum of Alais, and carried through so successfully that Professor James himself pronounces this translation a masterpiece of its kind. When we say that Mr. Abauzit made a point of verifying every one of the countless voluminous quotations with which the work abounds and translating them from the original whenever possible, those who have read the entire work will realize the magnitude of his undertakng and the extraordinary merit of his achievement.

In its new dress, though under a more technical title (*Essai de Psychologie descriptive*) the work seems to arouse in French circles as much enthusiasm as it did at home and in the British Isles. At Geneva, where Professor James has warm personal friends, and where a publisher for the translation was found, its reception was particularly cordial. Says M. de Riaz, in the *Signal de Genève:*

"As for the work itself, it is impossible within the limits of a review to give any idea of the varied interest it presents. If religions have been largely studied from the triple point of view of theology, philosophy and history, if scholars have investigated them from a physiological and medical standpoint, it still remained to classify, analyze and interpret the data concerning religious phenomena of special interest to the psychologist, all religion being primarily a state of individual consciousness. Such a work should be rigorously scientific, based on a method analogous to that for the physical sciences.

"To this quite new point of view, Professor James has devoted this book, and, as the religious life manifests itself with peculiar intensity in America, the conditions were especially favorable for his writing it. 'For the North-American,' says M. Boutroux, in his preface to the work, 'religion is a vital element of his life, a concrete reality, from which he draws health, strength and joy. The one original contribution of the American people to a systematic philosophy of life is that religious philosophy covered by the term *Mind-cure.*' "

Already in January, our Paris exchange, *Le Protestant,* hailed the appearance of this long-promised French version of Professor James's work, quoting approvingly from the preface of M. Boutroux:

"One does not read this work as one applies himself to a philosophical treatise. One is interested, touched, stirred, led to self-study and self-questioning on one's own account; one is charmed too, and sometimes amused, by the delightful humor of the lecturer, who really talks and opens his heart to us in these pages as he did at Edinburgh to his delighted audience."

More recently *Le Protestant* has returned to the subject, as promised, publishing an extended review and analysis from the pen of one of its contributors. "The work," he says, "is one of the most remarkable that has ever been published bearing on the religious life. For having by his translation, given us an opportunity to read it, Mr. Abauzit is entitled to the warmest thanks of all those who wish to live the life of the spirit."

The *Journal de Genève* publishes a signed study of the work from the pen of Paul Seippel, professor of French literature in the Federal Polytechnic School at Zurich. His article closes with a warm tribute to the more than tolerance, "the ardent human sympathy that one feels running all through the pages of this beautiful work, which one cannot read without feeling oneself enriched, soothed and strengthened."

This whole matter of the reception accorded to the work of an American scholar, and particularly the review by Professor Seippel, suggest a contrast, or comparison, not wholly to the advantage of America. Professor Seippel is himself a writer whose keen, sure insight, wealth of knowledge and clear, simple style illuminate every subject that he touches. He is the author of a work of astonishing historical and literary research, keen psychological analysis and absorbing interest. This work, *Les Deux Frances,* of which we shall have more to say hereafter, was published just before I left Switzerland last year, and at once created a veritable sensation in all French-speaking countries. The flood of reviews, criticism and discussion called out by this remarkable work has not yet subsided, but who is talking or writing of it in America? It is now being translated into German, but I have yet to hear of any American publisher planning to take it up.

In this connection, some extracts from a private letter from a thoroughly well-informed Geneva friend and correspondent are very pertinent and suggestive. He says:

"That an author is little known in America is not a reason for not *making him known.* On the contrary, the great American publishers ought to have *amour-propre* enough to themselves to launch the work of a new author, to *create* a success instead of confining themselves to translating the works of men already widely known. In always waiting, so far as French authors are concerned, until the writers have become Parisian celebrities, publishers do not take account of the fact that they systematically neglect a quantity of works that are none the less important for having escaped the Parisian influence. The leading publishers of a great protestant country like free, intelligent America, ought to realize the noble work of culture they might do by extending, with the large means at their command, the necessarily restricted field of intellectual works of French protestant origin; works for which it is almost impossible to obtain the Parisian vogue. There are 39,000,000 of French people and out of this large number only 650,000 protestants. In French Switzerland there are about 500,000 protestants. French protestantism, therefore (including Belgium, Alsace, Holland, etc.), scarcely numbers more than 1,200,000 souls. Yet in the history of French civilization, this million of protestants plays an immense part by reason of the ideas that it represents and the occult or open influence it exerts. It is perhaps as effective, intellectually speaking, as 20,000,000 catholics. Yet the outlet for protestant publications, even for those that, without any religious color, are of protestant origin, is extremely limited. The works of Pastor Charles Wagner and one or two others are an exception. It is extremely difficult for a protestant to make a name which will become known abroad among the great celebrities. Pardon this long explanation, for I would lead you to observe what a pity it is that, of the considerable number of works, many of them of much intrinsic value, which appear each year in the French protestant world, by far the larger part are destined to remain

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

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completely unknown because the authors are not, and never will be Parisian celebrities. All the most independent works are thus foredoomed to remain untranslated; yet from the point of view of the general welfare and universal progress it is much to be desired that a people as independent as the Americans might read them.

"Happily the French protestant publishers of Switzerland have less of the commercial spirit than Americans, otherwise there would be nothing published at all! They prefer small gains with the consciousness of doing a useful work."

Returning to the subject later, the same friend adds: "I might say that if we, fortunately, have a considerable number of French translations of excellent English and American works (ethical, religious, etc.) it is not usually by the great catholic publishers of Paris that they are issued; it is the protestant publishers of Paris, Geneva, Lausanne or Neuchâtel that issue them and that under conditions that your great American publishers would doubtless disdain and think too poor. Often it is the translators themselves who take the risk and pay from their own pockets the deficit, when there is one. In spite of this, it is a very happy thing that these translations are made and thus English and American ideas become somewhat diffused among the French-speaking peoples. Some interesting statistics might be compiled on this subject for the benefit of American publishers. These gentlemen ought, indeed, to remember that if there are in the French countries any people who love and appreciate the English and Americans and seek to make them understood and loved, it is the *protestants.*" M. E. H.

The Victory in New York

The Lenox Avenue Union Church of the Disciples of Christ, 41 West One Hundred and Nineteenth street, New York, J. P. Lichtenberger, pastor, Dr. Chas. Reign Scoville, evangelist, closed on April 30 the most successful revival meeting ever held by the Disciples of Christ east of the Alleghany mountains, with 208 additions. Perhaps no meeting ever held among our churches was ever watched with more interest by the brotherhood. It has been stated over and over in certain sections, not that a great meeting had never been held in the east, but that a great meeting could not be held in our great eastern cities. Our faith in this instance was not of the traditional sort. We believed a great meeting could be held here as well as anywhere if the right kind of preparations were made and the work undertaken with proper spirit and determination. We did not anticipate that methods usually adopted would win, but believed that city methods, methods peculiar to our situation, if carefully planned and worked, would succeed. To advertise one less than America's greatest evangelist would not attract here. We therefore decided that if Bro. Scoville could be secured we would undertake the campaign for a great meeting. He consented to come and preparations began. Almost a year was devoted to the plans and preparations. Everything was secondary to the one great purpose. It was kept constantly before the people.

Bro. De Loss Smith arrived March 25, ten days in advance of Bro. Scoville, and the meeting began. There were additions from the start. People were ready. The first audience that greeted Bro. Scoville was the largest that had ever gathered at any week night service in the church. There was not a moment of discouragement in the meeting. Interest increased to the close. There were additions at every service except two in the first week. On the first Sunday there were 27 and on the last 33. It was a short meeting. Had it begun earlier in the winter and lasted longer the number of additions would have been greatly increased.

On the Sunday evening following Easter we secured Harlem Opera House, the best theater building in our section of the city. Special advertising privileges were secured from the city authorities and money was freely expended in letting the people know our plan. The building was packed to the top gallery and hundreds were turned away. The street was nearly blocked by the throng awaiting the opening, and the doors were closed in twenty minutes, every portion of the great building packed. A great chorus of 100 voices, under De Loss Smith, backed up by the Albertus Shelley orchestra, occupied the stage. Bro. Scoville held the great audience in closest attention. He is a master of great assemblies. At the after meeting to which fully 500 people stayed, ten people stepped out to confess Christ and scores signed cards giving us many new friends for future work.

Harlem knows of the Disciples and their work today as never in our history. The great banner across the intersection of our two busiest thoroughfares was seen and read by hundreds of thousands.

The meeting has not only strengthened our church, giving us the largest membership among our churches in Greater New York, but it has shown what can be done in a great city and in the East. Many were the predictions of failure. Many the words of warning against the ills of disappointment and defeat. But the victory is ours, and with the whole brotherhood we rejoice.

No word could be well overstated in regard to the ability, generalship and tact of Bro. Scoville. Companionable, optimistic, enthusiastic; determined to see no difficulties; with a faith that rejoiced in the victory beforehand, he came among us, tarried less than four weeks, and left us hopeful, happy, and rejoicing in one of the greatest victories of our great brotherhood.—*J. P. Lichtenberger in Christian Century.*

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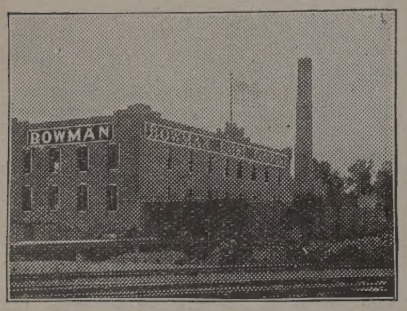

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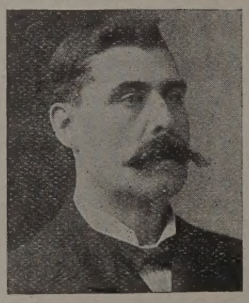

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